

The PACIFIC CHURCHMAN



Bishop's Calendar

February

- 1-2 Diocesan Convention, Grace Cathedral
- 3 Diocesan Woman's Auxiliary Convention, Grace Cathedral
- 6 St. Francis', San Francisco
St. Mark's, Crockett
- 11 Meeting, St. Margaret's Board
- 12 En Route, New York
- 14-18 School of the Prophets: Leader, The Rev. Stanley Brown-Serman, Virginia Theological Seminary
- 16-18 To attend General Convention Committee Meeting, New York
- 20 All Saints', Carmel
St. Mary's, Pacific Grove
- 21 St. Peter's, Morro Bay
- 23 Meeting, Diocesan Council
- 27 St. Clement's, Berkeley
St. Augustine's, Oakland
- 28 St. Clement's, Berkeley, Observance of Anniversary

The PACIFIC CHURCHMAN

Founded 1866—Published at
1055 TAYLOR STREET, SAN FRANCISCO 8, CALIFORNIA
TELEPHONE GRAYSTONE 4-0844

*As Catholic as the Apostles, as Evangelical
as the New Testament, as Modern as Today*

Volume 85

FEBRUARY, 1949

Number 2

Published monthly (except July and August) by the Diocese of California and in the interest of the Church in the Province of the Pacific. Subscription price is \$1.00 a year in advance; in clubs, 50c; single copies, 10c. Entered as second class matter at the post office at San Francisco, California, under the act of March 3, 1879.

Acting Editor: The Rev. Canon Eric Montizambert.

Contributing Editors: The Rev. Randolph Crump Miller, Ph.D., The Rev. Eric Montizambert, The Rev. Henry T. Praed, The Rev. Eric Jackson, The Rev. Charles W. Carnan, Jr., and Violet T. Chester.

Advertising and Business Manager: Walter B. Kennedy.

Circulation Manager: Mrs. Robert MacCollister.

All matter for publication must be in the hands of the Editor by the *tenth* of the month preceding date of issue. All communications to the Editor, Business and Advertising Manager, the Circulation Manager and from exchanges should be addressed: *The PACIFIC CHURCHMAN*, 1055 Taylor Street, San Francisco 8, California. When changing address, give both old and new address, including parish, town, zone and state.

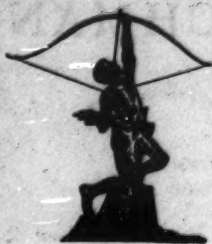
CONTENTS

All signed contributions to *The PACIFIC CHURCHMAN* reflect the opinion held by the writer and are not to be interpreted as official pronouncements of the Protestant Episcopal Church in the Diocese of California.

COVER—*St. James' Church, Paso Robles.* (See page 14.)

	<i>Page</i>
Editorial: Do You Want <i>The PACIFIC CHURCHMAN</i> ? by Eric Montizambert.....	4
The Lambeth Conference, by Bishop Block.....	5
One World.....	11
Along California Mission Trails.....	14
The Living Liturgy, by Massey H. Shepherd, Jr.....	23
As The Twig Is Bent.....	25
College Work in California.....	27
Church Women and the Way, by Violet T. Chester.....	28
Book Notes, edited by Randolph Crump Miller.....	31
People, by E. Montizambert.....	32

*Member of The National Diocesan Press
Promoting ALL the Work of the Church ALL the Time*



Do You Want The Pacific Churchman?

By ERIC MONTIZAMBERT

Even a mere "acting editor" may sense the feeling of the people toward the temporary child of his heart and his mind. So we are aware of the genuine satisfaction which this little magazine gives to its host of readers. But we write "in fear and trembling." Increasing costs on all sides have made the tiny fifty-cents per annum subscription price to those who pledge to the Church's support utterly inadequate. So inadequate, indeed, that every issue is published at a loss. So great is this loss that, unless it swiftly ends, the magazine will have no choice but to stop its pleasant visits to your household.

The possibility of such a fate overtaking *The PACIFIC CHURCHMAN* distresses us deeply. We know that you too will be profoundly disturbed because, without your family journal of the Church, how are you to know what goes on throughout the great Diocese of California? Consequently, we have asked the Bishop and the Diocesan Council to authorize an increase in price to a small \$1.00 a year for everyone. But you know how large groups move! It is almost as though, in a case of critical illness in your household, you had to wait for the meeting of a committee before calling the doctor. The "acting editor" *thinks* that the Bishop and Council will approve. Or, failing to approve, will create some other effectual plan for our survival.

But the time is shorter than you think. Hence we feel at liberty to suggest that every "automatic subscriber" follow the example of non-pledgers and send us a dollar (or more) for his or her 1949 subscription. The magazine, some of you will recall, used to cost you much more than that. Perhaps, too, you could put on a campaign in your parish for subscriptions at this more sensible rate. What a chance for Guilds and Auxiliaries, Vestries, and Youth groups everywhere! This peril to their magazine will, we trust, set the youth, and the men, and the women of the Church on fire. But please don't delay. This is an emergency operation and sloth may be fatal.

The Lambeth Conference

By BISHOP BLOCK

At long last we reach the Lambeth Conference proper. The religious, and to some degree the secular press, have dealt so fully with the record of the discussions and decisions at Lambeth that one's reactions and recollections at this time must necessarily be somewhat repetitive.

The Encyclical Letter signed by the Archbishop of Canterbury and the resolutions and reports of this great Anglican Conference are probably in the hands of all of the clergy and merit the closest scrutiny and study. They have no immediate legal significance, for the Lambeth Conference is not a legislative body, but the resolutions notably, and to some extent the reports, reflect the considered thinking of as scholarly a group as any communion in contemporary life can boast. For years literally, the scholars of the Church in England, and to some extent throughout the entire Anglican Communion, had been studying the items on the agenda, including the Christian Doctrine of Man, the Church in the Modern World, the Unity of the Church, the Anglican Communion, and matters dealing with Baptism, Confirmation and the Church's Discipline in Marriage.

Every Bishop was assigned to one or other of the major committees and supplied with all available literature dealing with the subject to be discussed, long before he ever journeyed

to Lambeth. During the first week the Conference sat in Committee of the Whole. Dignitaries of other communions and national Churches were received, and designated speakers introduced the subjects to be considered in committees. The committees then withdrew, to be in turn subdivided, and to prepare reports which would be the basis of the Conference resolutions. Toward its close, the Bishops met to hear and discuss the reports and to adopt the resolutions which are the only formal action of the Conference itself, as the committees alone are responsible for their own reports.

So much for procedure, the discussion of which is necessarily dull. The Conference gained interest and the deliberations lucidity when one felt the thrill of seeing in the flesh some of the great scholars and religious leaders of the Anglican Communion whose books he had read with profit and interest and whose acquaintance and friendship he was perhaps happily destined to secure in an incredibly short time.

Two things impressed me particularly about Lambeth 1948 in comparison with what I had read of the former Conference held 18 years ago. One was the welcomed participation of Bishops who do not live in the British Isles; and the other, the deep and abiding friendships that matured in weeks, perhaps under the



Do You Want The Pacific Churchman?

By ERIC MONTIZAMBERT

Even a mere "acting editor" may sense the feeling of the people toward the temporary child of his heart and his mind. So we are aware of the genuine satisfaction which this little magazine gives to its host of readers. But we write "in fear and trembling." Increasing costs on all sides have made the tiny fifty-cents per annum subscription price to those who pledge to the Church's support utterly inadequate. So inadequate, indeed, that every issue is published at a loss. So great is this loss that, unless it swiftly ends, the magazine will have no choice but to stop its pleasant visits to your household.

The possibility of such a fate overtaking *The PACIFIC CHURCHMAN* distresses us deeply. We know that you too will be profoundly disturbed because, without your family journal of the Church, how are you to know what goes on throughout the great Diocese of California? Consequently, we have asked the Bishop and the Diocesan Council to authorize an increase in price to a small \$1.00 a year for everyone. But you know how large groups move! It is almost as though, in a case of critical illness in your household, you had to wait for the meeting of a committee before calling the doctor. The "acting editor" *thinks* that the Bishop and Council will approve. Or, failing to approve, will create some other effectual plan for our survival.

But the time is shorter than you think. Hence we feel at liberty to suggest that every "automatic subscriber" follow the example of non-pledgers and send us a dollar (or more) for his or her 1949 subscription. The magazine, some of you will recall, used to cost you much more than that. Perhaps, too, you could put on a campaign in your parish for subscriptions at this more sensible rate. What a chance for Guilds and Auxiliaries, Vestries, and Youth groups everywhere! This peril to their magazine will, we trust, set the youth, and the men, and the women of the Church on fire. But please don't delay. This is an emergency operation and sloth may be fatal.

The Lambeth Conference

By BISHOP BLOCK

At long last we reach the Lambeth Conference proper. The religious, and to some degree the secular press, have dealt so fully with the record of the discussions and decisions at Lambeth that one's reactions and recollections at this time must necessarily be somewhat repetitive.

The Encyclical Letter signed by the Archbishop of Canterbury and the resolutions and reports of this great Anglican Conference are probably in the hands of all of the clergy and merit the closest scrutiny and study. They have no immediate legal significance, for the Lambeth Conference is not a legislative body, but the resolutions notably, and to some extent the reports, reflect the considered thinking of as scholarly a group as any communion in contemporary life can boast. For years literally, the scholars of the Church in England, and to some extent throughout the entire Anglican Communion, had been studying the items on the agenda, including the Christian Doctrine of Man, the Church in the Modern World, the Unity of the Church, the Anglican Communion, and matters dealing with Baptism, Confirmation and the Church's Discipline in Marriage.

Every Bishop was assigned to one or other of the major committees and supplied with all available literature dealing with the subject to be discussed, long before he ever journeyed

to Lambeth. During the first week the Conference sat in Committee of the Whole. Dignitaries of other communions and national Churches were received, and designated speakers introduced the subjects to be considered in committees. The committees then withdrew, to be in turn subdivided, and to prepare reports which would be the basis of the Conference resolutions. Toward its close, the Bishops met to hear and discuss the reports and to adopt the resolutions which are the only formal action of the Conference itself, as the committees alone are responsible for their own reports.

So much for procedure, the discussion of which is necessarily dull. The Conference gained interest and the deliberations lucidity when one felt the thrill of seeing in the flesh some of the great scholars and religious leaders of the Anglican Communion whose books he had read with profit and interest and whose acquaintance and friendship he was perhaps happily destined to secure in an incredibly short time.

Two things impressed me particularly about Lambeth 1948 in comparison with what I had read of the former Conference held 18 years ago. One was the welcomed participation of Bishops who do not live in the British Isles; and the other, the deep and abiding friendships that matured in weeks, perhaps under the

pressure of contemporary world tensions, but more probably because of a feeling of profound admiration which those who were spared much of the tragedy and hardships of the last decade felt for our less fortunate brethren, largely resident in England.

Under the leadership of the Archbishop of Canterbury every effort had been made, it seemed, to invite the active participation of the Bishops from the various Provinces and from autonomous Churches in communion with the See of Canterbury. The Bishop of Winchester generously expressed to the Presiding Bishop his appreciation of the contribution to the final decisions of the Conference made by the American Bishops. His comment was a bit too fulsome to quote.

The Church of England has for years, in her election of Bishops, been prejudiced in favor of scholars and schoolmasters. This has had its manifest advantages, for the English theologians have always had a distinguished place in religious thought throughout the world. We in America have more often chosen "cardinal rectors," or those who have shown unique ability as pastors or administrators and sometimes as preachers. This year two of our outstanding Bishops are able theologians—the Bishop of Massachusetts and the Bishop of Washington. It is in no sense prejudicial to any of our delegation to instance the unusual contribution of Bishop Nash. His work as secretary of one of the most im-

portant committees and as collator of reports—to reduce them to prescribed limits, won the commendation of the President of the Conference, warmly seconded by all of its members.

We Americans were amazed at the authority of the presiding officer according to the English tradition and deeply impressed with the dignity and formality of English deliberative procedures. I suspect that British Bishops similarly were aghast at our American camaraderie and our lack of a "proper" sense of ecclesiastical protocol. I know that the former relaxed somewhat and I trust that we responded similarly with a more austere consciousness of the dignity of the Episcopal office. I have never sat in a deliberative society or group in which the conduct of the members was marked by greater courtesy and affectionate consideration. Some of the subjects discussed were stoutly debated and were lodged deep in the emotions of the speakers. But one wished that the sessions might have been open to the public if only to reveal the fact that Bishops in the heat of debate can show consideration, restraint, and magnanimity that are very close to the spirit of Christ. It was but a surface revelation of a new consciousness of unity within the world-wide Anglican Communion, a sense of spiritual affinity which only such a conference could reveal and make vocal. Our own sense of deep organic unity engendered a new vision of unity with other churches and led to plans for progressive mutual recognition and communion.

The outstanding pronouncements and decisions of the Conference briefly include the following: approval of a declaration of human rights, a sweeping condemnation of Marxian Communism, recognizing a distinction between its adherents and Christians who remain loyal to God and his Church while subscribing to the economic theories of Communist ideology. The Archbishop of Canterbury was challenged by some reporters as to the validity of this distinction. They asked, for instance, who were indicated other than Marxian Communists, and the Archbishop replied quite promptly, "Members of the Orthodox Church in Russia, obviously." There was a plea for international control of atomic energy so as to prevent its use in war; an appeal for active evangelism by all members of the Church. A Pan-Anglican Congress, representative of the whole Communion, and including clergy and laity, was projected to be held in the year 1953, probably in the United States. Proposal was made to set up an advisory council of missionary strategy on a Pan-Anglican basis and another to establish a Central College for clergy of the Anglican Communion to do post-graduate study, the locale probably St. Augustine's College at Canterbury.

The interim pronouncement on the South India Church aroused the most debate and from some points of view a not altogether satisfactory decision. I shall speak of it at greater length shortly. The Council went on record as reaffirming the indissolubility of

the marriage bond, declaring that there shall be no remarriage, except in those cases where no marriage as is recognized by the Church actually existed.

The principal resolutions dealing with Church unity are those that deal with the Church of South India. The Conference expressed gratitude to God for the measure of unity there achieved, expressed hope for eventual full communion between the Anglican Communion and the Church of South India but asked the authorities of the new C.S.I. to reconsider articles of its Constitution in the following matters: re-draft of their statement of faith so as to record unreservedly the question of their adherence to historic Christianity; remove ambiguities from their pronouncement on the Sacraments; make the Rite of Confirmation a matter of general obligation; modify synodical procedure to clarify the rights and position of a Bishop; reconsider the relation of the C.S.I. to non-episcopal bodies; and lastly, to clarify the future basis of admission of ministers not episcopally ordained.

For the present the Conference recommended that subject to local regulations, ex-Anglican members of the C.S.I. be accorded full privileges of communion and ministry throughout our Anglican fellowship; that members of the Anglican Communion who join the C.S.I. shall not be subject to censure; that ministers of this new united church not episcopally ordained do not acquire any new rights or status in relation to the

Anglican Communion; that confirmed laymen of the C.S.I. should be received as communicants, and that other recognized communicants of the C.S.I. should be admitted to communion by the principle of "economy" subject always to local regulations. With regard to ministers consecrated or ordained by the C.S.I. rite, the majority held that they should be regarded as truly ordained; a substantial minority declared that "it is not yet possible to pass any definite judgment upon their precise status." Finally the Lambeth Conference as a whole expressed the unanimous hope that "differences (with regard to status) may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province or Diocese."

Although I have not made it a matter of careful study, it is my recollection that the form of Ordination in the Church of South India was considered adequate in Catholic tradition and that Bishops received their orders from duly consecrated Bishops of the Anglican Communion. One needs to remember that the South India venture had the encouragement of the last Lambeth Conference, that it has taken nearly 18 years to establish this new Church and that those who are familiar with what has transpired, generally agree, that without coercion of any sort, the leaders of the new Church will satisfy the normal anxiety of those most sensitive to the centrality of Catholic tradition. Moreover, many feel that

this experiment may point the way to the development of a unity of the body of Christ, so tragically needed in our day.

I was most impressed by the address of one of the Indian Bishops, a member of a professed Order, who paid a remarkable tribute to the character and ability of the men from other communions who have been consecrated Bishops in C.S.I. An outstanding member of the Conference stated quite categorically that if he had had the choice of the men to be selected from other Churches to be Bishops he would have picked out the very ones who have been consecrated as most deserving of this high office and best calculated to make a vital contribution to the life of the Church in South India.

With the actual report available, space does not permit the consideration of many of the resolutions or of the individual reports. As a member of Committee No. 1, dealing with the Doctrine of Man, that subject naturally holds a special interest for me. The strategy of contemporary events places a special emphasis "on that interpretation of human nature which derives from the Christian Faith in God, and the total world view implied in it." All agreed that this is the central question with which present day civilization is confronted. It is futile to speak of "a planned society until we have agreement on the question, what is the end and purpose of society, and that in turn depends upon the question about the nature and destiny of man." Religion

can never be indifferent to, or even independent of, the cultural environment. "The task of the Church is the vindication of man against all that cheapens or degrades him and the rebuilding of a culture in which personal life holds the acknowledged primacy."

Committee No. 2 dealt with the Church in the Modern World. In considering the subject of Human Rights it endorsed the declaration of the Atlantic Charter, the San Francisco Conference, and the Covenant then before the United Nations Commissions. The Church should not be content with demanding the recognition of human rights—it should give its reasons for doing so.

Then, under the question of war it was declared that "war as a method of settling international disputes is incompatible with the teachings and example of our Lord Jesus Christ" . . . and adds, "with the welfare and possibly the continued existence of man. Despite brave and glorious deeds by individuals, war itself has always been beastly, costly, and horrible; and today the atom bomb lifts it into a new dimension. Against this death-dealing force there is no defense. We are faced with a choice between the avoidance of war and race suicide. The issue before us is a matter of sheer survival. Peace is no longer merely desirable: it is an absolute necessity. War on a global scale with modern weapons of destruction must be no more. It is both a blasphemy and an anachronism.

We can have either war or civilization—not both."

The Committee was equally explicit in its diagnosis of causes: the growing tendency to despair and fatalism, with its corollary of deficient faith in the power of man's spiritual forces, and the logic of economic injustice and social malaise, issuing in unbridled, arrogant nationalism. It was also outspoken on the exploitation of Christian sentiment in the interests of patriotism: "The Church is a supra-national fellowship, and can never limit its interests to prayers for our nation alone." "Today, all nations are under the judgment of God: we cannot assume that he will intervene to save our civilization from the consequences of our reckless and sinful folly; but God is a God of mercy, and we can be sure that he will turn and forgive and show us new ways of life, if we turn unto Him with broken and contrite hearts."

I dare hope that thoughtful and earnest Churchmen will study some of these documents with their rector or some other capable leader during the Lenten season. They reflect the corporate mind of the Church on the question of how to implement the Christian Faith in our secular world order. Too often we are reminded that the Master lived in an agrarian culture and that, therefore, the central emphases of His teaching can have no great relevance in a world dominated by technology and yielding to a growing spirit of secularism.

Let us not forget; human nature has not greatly changed through the ages.

I became more and more convinced, after participation in the Lambeth Conference, that the only effective atmosphere in which differences of opinion can be resolved, especially along theological lines, is that of Christian friendship and mutuality. It seems commonplace, but it is true, that we must ever remind ourselves that love is the only solvent of all of our differences; love that is firmly rooted in a sense of mutual respect, in an eager desire to see another's point of view, in an endeavor to interpret apparent prejudices in terms of our own and to realize that much can be beaten out on the anvil of compromise that would instinctively resist coercion or undue pressure, however urbane may be the voice and manner of their presentation.

Next fall we shall have the privilege not only of having the Archbishop of York in San Francisco, but the Bishop of London and the Archbishop of Glasgow. I hope that time may be found to hear their reports on the Conference and especially Bishop Wand's interpretation of the interesting and discerning comments of his Committee. I am grateful that an interim Conference is planned for 1953, probably here in the United States, as has been noted, with clergy and laymen as well as Bishops attending.

If Britain and America are to remain firm friends and stout supporters of the democratic way of life,

protectors of what is most vital and best in our heritage, it behooves us to rediscover the spiritual basis upon which our democratic tradition rests and to obtain recurring interpretations of this sovereign fact from the best representatives available in our respective nations and for us Churchmen, in the Anglican Communion.

"Keep Silence Before Him"

The Arkansas Churchman prints a timely editorial, quoting this statement by a layman: "As soon as the last Amen is sung, the congregation immediately begins talking, and frequently laughing out loud. I do not like to talk in Church, and I find it difficult to remain silent when people greet me and begin a conversation. Am I an 'old fogey' in objecting to the practice? There is reverent silence before the services start, but plenty of talk after service. I think such a practice is entirely bad. I've mentioned it to a number of friends. All disapprove, and all said they were guilty but hated not to answer the friends who talked to them in Church. The clergy cannot well realize how bad this practice has become, as they are usually outside the door and don't hear the chatter."

Commenting, the Editor said: "The 'chatter' is neither reverent nor necessary. It is religious bad manners. The ancient law still holds: The Lord is in His holy temple (He does not leave with the choir); let all the earth keep silence before Him."



ONE WORLD

One Faith-One Lord

"Go Ye Into All the World"

Labor and the Church

"Show the rest of us the way to economic and industrial democracy. Show us how to treat the Negro as your brother in Christ. Show us how to answer Communism by establishing the reign of social justice and social charity. Show us how to be patriotic without becoming nationalistic. Give us the example of honesty and fidelity in carrying out contracts, in an honest day's work for an honest day's pay. Show us how to be conscious at all times and under all circumstances of our responsibility, under God, to promote the welfare of all American people. And be assured that in thus carrying out your enormous responsibilities you will continue to have the enthusiastic support of the Church and the prayers of all its priests and people."

Those words were part of the challenge flung at the 1948 Convention of the C.I.O. by the Roman Catholic Archbishop of Portland. Are they not also a challenge to leaders and members of all churches, including ourselves, particularly as to the extent of our knowledge of, concern for, and personal relations with labor organizations and the labor movement in this country?

Labor leaders who spoke at the

seminar for Church leaders, attended by 35 representatives of 10 denominations, referred to Christianity as being the revelation of God in Christ and to our common task of bringing people's thinking in line with it. They voluntarily introduced the subject of inducing more union members to support the Church and attend its services. They expressed the hope that closer cooperation between the Church and labor groups and representatives will flourish in every community. They were unanimous in declaring their abhorrence of social and political philosophies which were anti-Christian and destructive of freedom and democracy.

If Church people could read Philip Murray's "Report to the C.I.O." (107 pages) and the "Report of Resolutions Committee" (52 pages), they might find something to stimulate livelier Church meetings and conventions!

Members of the seminar agreed that our programs of evangelism should include studies, experiments and constructive action to bring religion and labor closer together through the Church and into the Church.

What can be done in your parish? Could a beginning be made by inviting parishioners who are union mem-

bers to meet with fellow-parishioners who represent management and other groups?

Six Groups Sponsor Church for Chinese

Plans for the erection in Philadelphia of a \$100,000 Chinese Christian Church and center for the use of all persons of Chinese birth and descent have been authorized by six Protestant denominations. The venture is sponsored by the Episcopal, Methodist, Presbyterian, Congregational, Baptist, Evangelical and Reformed Churches. Called to minister in the new church is the Rev. Gilbert Lum, 25, graduate of a San Francisco seminary.

Taft Says Churches Fail on Laymen

Christian churches are failing today because they have never succeeded in handling the problem of the relation of the individual layman to the community in which he lives, according to Charles P. Taft, retiring president of the Federal Council of Churches. "My complaint," he said, "is that the churches are paying no attention to the two-thirds of the world in which the people in the pews live. If you want to know why religion hasn't saved the world," he added, "it's because religion is still dealing with a primitive agricultural and trading economy like that of the Bible." Taft urged that churches bring to the layman "the hard-thinking of the soundest theology of the highest intellectual quality."

Communism, Capitalism Hit by Niebuhr

Reinhold Niebuhr, in an address before the Federal Council convention, again supported the communism-capitalism report of the Amsterdam meeting of the World Council, held last summer.

If Communism promises freedom as a by-product of a tyrannical equality and fails to keep that promise, so too does capitalism, he said. Capitalism, in its pure form, he added, promises justice as the by-product of an uncontrolled freedom and also fails to keep its promise. Democracy, as men know it today, he said, is not really good enough to win the present battle between ideologies. Democracy, he insisted, must be "constantly perfected by repentance for the evils of pride of race and lust for power which now corrupt it." Dr. Niebuhr warned that a Christianity which was merely anti-Communism was not a real Christianity any more than a Protestantism which was merely anti-Catholicism was a real religion.

Gen. MacArthur Says Missions Advance Democratic Concept

General Douglas MacArthur is a strong proponent of foreign missions. During the recent Assembly of the Foreign Missions Conference in Columbus, Ohio, the General, who is a member of the Episcopal Church, cabled from Tokyo, as follows:

"During my many years of service for my country abroad, I have had the opportunity to evaluate the enormous benefits which our foreign missions have rendered to human progress. Indeed, the ministrations of our missionaries to the sick and underprivileged of foreign lands constitute one of the most inspiring chapters of American history, for they have done even more than carry afar the Gospel of Christ. Through their teaching and practice of the immutable principles of Christianity they have infused knowledge and understanding of the democratic concept and wherever they have gone they have sown the seeds of human dignity and left in their wake an enlightened appreciation of the basic tenets which govern our own free way of life."

Church's Radio Program

The Church's radio program, *Great Scenes from Great Plays*, stands tenth in the entire network program list of the Mutual Broadcasting System. This is from a recent survey, and broadcasters consider it remarkable that the series should be able to attain such status after only a few weeks, whereas some of the other Mutual programs have been on the air for years.

Lutheran Church Radio Budget

Radio Daily announces that the Lutheran Church has increased its radio budget for live and transcribed programs from \$1,250,000 during the last fiscal year, to \$1,400,000 during the fiscal year that ends May 30, 1949. The Lutheran programs are heard on some 500 stations in the United States, and transcribed versions in eight languages are being sent to 40 other countries. The programs are broadcast on Sundays. The Lutherans are giving consideration at present to a television series.

Receive 146 Converts

Official records of the Episcopal Diocese of Connecticut show that 146 persons were received into the Episcopal Church from the Roman Catholic Church in that Diocese in a 12-month period.

Every Bishop of the Episcopal Church receives numbers of Roman Catholics every year. The gain from Rome is two or three times the loss to other religious communions.

THE IMPORTANCE OF LITTLE THINGS: "It is only by fidelity in little things that the grace of true love of God can be sustained, and distinguished from a passing fervor of spirit. No one can well believe that our piety is sincere when our behaviour is lax and irregular in its little details. What probability is there that we should not hesitate to make the greatest sacrifices, when we shrink from the smallest? By neglecting small matters, the soul becomes accustomed to unfaithfulness."—Fenelon.



Along California Mission Trails

*Faces, Places and Projects
of the Diocese*

Notice to All Rectors

Rectors and Vicars should be careful not to include the names of people who do not pledge to the work of the Diocese and National Church in their list of those who are to receive *The PACIFIC CHURCHMAN* at 50 cents a year. Persons who do not so pledge must subscribe at the rate of \$1.00 per annum if they are to receive *The PACIFIC CHURCHMAN*.

St. James' Church, Paso Robles

The Rev. Leon Harris, Rector of St. James', may be justly proud of the new church which now replaces the 60-year-old redwood structure. The building begun February, 1948, and completed in December, is all new except sanctuary and sacristy which were moved and renovated; also, all the former windows were used and several new ones added. Constructed of light cream stucco with red tile and asphalt slate roof, the building cost \$20,000 plus substantial donations of materials and labor worth several thousand dollars. Whereas the old church seated a mere 90, the new edifice will accommodate 200.

St. Mark's, Crockett

On Sunday, December 29, the congregation of St. Mark's, Crockett, broke ground for a Guild Hall, to be erected on the church property directly east of the church, thus beginning the fulfillment of a long dream, the meeting of a critical need.

A Guild Hall Fund has been accumulating for several years, and plans for a building were first launched in the spring of 1948; but difficulties were encountered and the plan was temporarily abandoned. They were revived last fall, however, with the submission of new plans and the offer of a very generous contribution towards the cost. A campaign for additional funds was immediately launched, the various approvals necessary were secured, and the response to the financial appeal was such as to justify immediate construction. Work has been started, and it is hoped that the Guild Hall can be ready for use by Easter. The Guild Hall will provide the space for the growing Sunday School and the increasing social activity of St. Mark's.

Opening of Concord's New Parish Hall

St. Michael and All Angels' Mission, Concord, moved into its new Parish Hall building for the parish Christmas festivities and services. The new building is large enough to accommodate the growth of the mission for some time to come. The new building has been under construction since last March, and still is incomplete regarding certain details. Built almost entirely by a few men of the parish, particularly the building chairman, Mr. Herman Loeffler, and two other men, Mr. Richard Pierce and Mr. Harvey Pearce, cost of construction will total about \$8,500. If the same structure was erected through the usual channel of engaging a contractor, the Parish Hall would have cost nearer \$20,000.

The new hall will be used for both services of church and church school and for general parish meetings and social activities. Besides the main hall which is 35 feet by 60 feet, with a sanctuary at the east end 7 feet by 23 feet, there are two others rooms, each 14 feet by 20 feet. One of these rooms will serve as a meeting place for small groups as well as classroom for the Nursery-Kindergarten department of the church school on Sunday mornings. The other room will be the kitchen and can serve as a general meeting room when necessary.

By Advent Sunday, November 28th, the new hall was well enough along to have the first service in it

with the Annual Corporate Communion for men and boys. Thirty-two were in attendance at this first service, which was followed by a breakfast served to the men and boys by Mrs. Herman Loeffler, Mrs. Richard Pierce, Mrs. Lee Pacheco and Mrs. Marshall Wickham.

During the Sundays of Advent, the 8:00 a. m. Holy Communion was celebrated in the new Parish Hall, which eliminated the use of the Vicarage living room where this service has been conducted for the past two years. The annual Christmas parties were also held in the new hall.

The use of the new Parish Hall on the mission's own property will allow many more activities than have been possible in the past, especially on week days. Since the mission's beginning in September, 1945, Sunday services were conducted in the community hall of a near-by Naval housing project known as Eniwetok Village. Any other activities, meetings, classes or services during the week had of necessity to be at the Vicar's residence.

March Retreat For Men

On the first week end in March, from Friday 6:30 p. m. until Sunday 2:30 p. m., the retreat for men will be held at the Cathedral House. Those who desire to participate should make their application promptly to Canon Montizambert with registration fee of two dollars.

Washington Birthday Men's Communion

The Annual Communion for the men of the San Francisco churches will be held in Grace Cathedral at eight o'clock the morning of February 22d (Washington's Birthday), and breakfast will be served immediately following the service. Canon Eric Montizambert will be the speaker at the breakfast. As 1949 is General Convention year, it is hoped that this occasion will afford members from the various parishes an opportunity to become better acquainted. The committee on arrangements for the Communion-Breakfast are Mr. Urban Mackins, Mr. Philip Adams, Mr. John D. Gallaher and Mr. K. Tsukamoto.

Brotherhood of St. Andrew Father and Son Supper

Eddie Joost, Connie Mack's sparkplug shortstop and resident of Burlingame, was the featured speaker at the Brotherhood of St. Andrew Father and Son supper, held at St. Paul's Parish Hall, Burlingame, on the evening of February 3d. Credited by the Quaker City sports scribes as one of the best shortstops ever to don an athletic uniform, his steady influence both at bat and afield were among the reasons the Philadelphia entry made its first flag bid since the days of Foxx, Simmonson, Dykes, Grove and company.

Mark Koenig, former New York Yankee shortstop and a teammate of

Babe Ruth, a resident of Millbrae, had been invited to share the sports spotlight that evening. To round out a memorable occasion, the San Francisco Seals had allowed the local Brotherhood of St. Andrew chapters to show the American League production, "The World Series of 1948."

Mr. Joost and family are members of St. Paul's Parish and two of his boys are members of the local Church School. The sponsoring body—the High School and Junior High chapters of the Brotherhood of St. Andrew—has recently been activated at the Burlingame parish through the efforts of National Vice President Henry Wendt.

Trinity Community Center

Mr. Harry Stoops, Assistant Director, State Recreation Commission, will be the speaker at the annual Trinity Community Center dinner which will be held Tuesday, February 15, at 6:30 p.m. He will discuss what is being done on a state-wide level to set the whole local program in the perspective of a state point of view. All interested persons are urged to attend and reservations must be made through the Center by February 10 at \$1.25 a plate. This affair will take place at St. Mark's Parish House, Bancroft Way and Ellsworth Street, Berkeley.

The PACIFIC CHURCHMAN cannot accept for publication advertisements of bazaars, suppers, etc. An exception is made in this case because the appeal is from a diocesan center.

Annual Meeting at St. Augustine's

On January 4, 1949, St. Augustine's held its first annual meeting as a parish. After a very bountiful and delicious pot-luck dinner, the elections were held and many reports were read, which showed much real progress during the year 1948. The rector delivered an inspiring address to the many interested members present, stating that the success of the parish up to this point has merely laid the foundation for growth and usefulness of the church. Special mention was made of the gift of \$500.00 given by Mr. S. C. Moore, which enabled the parish to close the year without a deficit. The parish looks forward to this year with much hope because of the united efforts exhibited by rector and members.

Recreation and Democratic Living

The gymnasium at Trinity Community Center was transformed into a Medieval Castle. The walls were hung with shields of the Knights of King Arthur and the halls were decked with greens. The stage was the point of interest with the great fireplace and the seats of the mighty. The art work was directed by staff member, Gloria Sibilia, assisted by the children and teenagers.

A demonstration of democracy was witnessed by more than 250 persons. Carols were sung by the choirs of Trinity Church and St. Augustine's. This carol singing presented the re-

ligious meaning of the Christmas, which seemed a fitting opening for the festivities to follow. The Shepherd Pipes were played by the Trinity Center Pipers in Christmas music. The Pipers also accompanied little Lexy Felds in a ballet number. The younger children of the Center impersonated in pantomime "The Royal Minstrels" while the Pipers played the real music. Anyone who has not heard the sweet music of this ancient instrument, dating from the days of Abraham, has truly missed a treat.

Staff member, Yo Ukita, directed the elementary girls, the Bobbie Sox Club, and the adult group in folk dances. Simple little interpretive dances were offered by the younger children and the Camp Fire Group was seen in the dance from "Hansel and Gretel."

Grace Beckman, also a member of the Trinity Staff, directed the elementary boys as the "Stout Yeomen of Sherwood Forest"; also the older boys of the Teen Timer Club took leading parts as Robin Hood, The Yule Log Brand Bearer and the Torch Bearer who lighted the Christmas candle; another member of this group acted as the "Master of Revels." These same 'teen boys presented an original "Tumbling Act" to the delight of all the revellers. The president of the Teen Timer Club took the part of the King, while the Queen was portrayed by the Guardian of the Camp Fire, a young woman who has been at the Center since childhood. Of course, Maid Marion and Friar Tuck were also there.

Washington Birthday Men's Communion

The Annual Communion for the men of the San Francisco churches will be held in Grace Cathedral at eight o'clock the morning of February 22d (Washington's Birthday), and breakfast will be served immediately following the service. Canon Eric Montizambert will be the speaker at the breakfast. As 1949 is General Convention year, it is hoped that this occasion will afford members from the various parishes an opportunity to become better acquainted. The committee on arrangements for the Communion-Breakfast are Mr. Urban Mackins, Mr. Philip Adams, Mr. John D. Gallaher and Mr. K. Tsukamoto.

Brotherhood of St. Andrew Father and Son Supper

Eddie Joost, Connie Mack's sparkplug shortstop and resident of Burlingame, was the featured speaker at the Brotherhood of St. Andrew Father and Son supper, held at St. Paul's Parish Hall, Burlingame, on the evening of February 3d. Credited by the Quaker City sports scribes as one of the best shortstops ever to don an athletic uniform, his steady influence both at bat and afield were among the reasons the Philadelphia entry made its first flag bid since the days of Foxx, Simmons, Dykes, Grove and company.

Mark Koenig, former New York Yankee shortstop and a teammate of

Babe Ruth, a resident of Millbrae, had been invited to share the sports spotlight that evening. To round out a memorable occasion, the San Francisco Seals had allowed the local Brotherhood of St. Andrew chapters to show the American League production, "The World Series of 1948."

Mr. Joost and family are members of St. Paul's Parish and two of his boys are members of the local Church School. The sponsoring body—the High School and Junior High chapters of the Brotherhood of St. Andrew—has recently been activated at the Burlingame parish through the efforts of National Vice President Henry Wendt.

Trinity Community Center

Mr. Harry Stoops, Assistant Director, State Recreation Commission, will be the speaker at the annual Trinity Community Center dinner which will be held Tuesday, February 15, at 6:30 p. m. He will discuss what is being done on a state-wide level to set the whole local program in the perspective of a state point of view. All interested persons are urged to attend and reservations must be made through the Center by February 10 at \$1.25 a plate. This affair will take place at St. Mark's Parish House, Bancroft Way and Ellsworth Street, Berkeley.

The PACIFIC CHURCHMAN cannot accept for publication advertisements of bazaars, suppers, etc. An exception is made in this case because the appeal is from a diocesan center.

Annual Meeting at St. Augustine's

On January 4, 1949, St. Augustine's held its first annual meeting as a parish. After a very bountiful and delicious pot-luck dinner, the elections were held and many reports were read, which showed much real progress during the year 1948. The rector delivered an inspiring address to the many interested members present, stating that the success of the parish up to this point has merely laid the foundation for growth and usefulness of the church. Special mention was made of the gift of \$500.00 given by Mr. S. C. Moore, which enabled the parish to close the year without a deficit. The parish looks forward to this year with much hope because of the united efforts exhibited by rector and members.

Recreation and Democratic Living

The gymnasium at Trinity Community Center was transformed into a Medieval Castle. The walls were hung with shields of the Knights of King Arthur and the halls were decked with greens. The stage was the point of interest with the great fireplace and the seats of the mighty. The art work was directed by staff member, Gloria Sibilia, assisted by the children and teenagers.

A demonstration of democracy was witnessed by more than 250 persons. Carols were sung by the choirs of Trinity Church and St. Augustine's. This carol singing presented the re-

ligious meaning of the Christmas, which seemed a fitting opening for the festivities to follow. The Shepherd Pipes were played by the Trinity Center Pipers in Christmas music. The Pipers also accompanied little Lexy Felds in a ballet number. The younger children of the Center impersonated in pantomime "The Royal Minstrels" while the Pipers played the real music. Anyone who has not heard the sweet music of this ancient instrument, dating from the days of Abraham, has truly missed a treat.

Staff member, Yo Ukita, directed the elementary girls, the Bobbie Sox Club, and the adult group in folk dances. Simple little interpretive dances were offered by the younger children and the Camp Fire Group was seen in the dance from "Hansel and Gretel."

Grace Beckman, also a member of the Trinity Staff, directed the elementary boys as the "Stout Yeomen of Sherwood Forest"; also the older boys of the Teen Timer Club took leading parts as Robin Hood, The Yule Log Brand Bearer and the Torch Bearer who lighted the Christmas candle; another member of this group acted as the "Master of Revels." These same 'teen boys presented an original "Tumbling Act" to the delight of all the revellers. The president of the Teen Timer Club took the part of the King, while the Queen was portrayed by the Guardian of the Camp Fire, a young woman who has been at the Center since childhood. Of course, Maid Marion and Friar Tuck were also there.

Dr. W. R. H. Hodgkin made an excellent "Lord Bishop" as he came to the festivities leaving his books to join in the merrymaking. The Traveller from Afar was none other than staff member Abdullah Serang of Bombay, India, who told of his journeys in many lands. Heralds in doublet and hose announced with trumpets the entrance of each group and the pages, played by the little children, were very dear.

The most wonderful thing about this whole program was the democratic ideal expressed as the Oriental, Negro, Jewish, East Indian and Caucasian joined in the whole.

Men's Dinner Club Interesting and Active

The Cathedral Dinner Club, meeting the first Wednesday of every month except July, is in no sense "a parochial organization." It is for the men of all parishes within reasonable distance, and actually has a membership extending beyond the range of the Episcopal Church. Its varied programs for 1949 include a number of notable speakers, and should prove to be of great interest to all churchmen and others. The purely inter-parochial character of the Cathedral Men's Club is an invaluable instrument for the promotion of good fellowship between the men of the Bay area parishes. Their Cathedral Men's Club recently elected as its officers the following: President, Matthew A. Bailey; Vice President, Robert K. Entriken; Secretary, Russell P. Snyder; Treasurer, Harold Petersen.

Your Cathedral Notes

The young people of the Cathedral presented a most colorful Christmas Pageant, "Come to Bethlehem," on Sunday afternoon, December 19th. The Grace Cathedral Choristers sang many of the lovely Christmas carols which told the story in song.

After the Pageant about sixty-five young people of the Cathedral held a pot-luck supper. During the evening the members of the Carillon Club wrapped some sixty presents and one hundred and ten children's books which had been donated by members and their friends to be given to the children of Good Samaritan Mission. Christmas carols were practised in preparation for their program Christmas Eve at Letterman General Hospital.

On Sunday afternoon, December 26th, the Grace Cathedral Choristers presented "Carol Vespers," which is becoming one of the outstanding services of the year at the Cathedral. An orchestra of twenty pieces, including members of the San Francisco Symphony Orchestra, augmented the Choristers and organ.

New Organ for Belvedere

A \$2,600 Wurlitzer organ, replacing a pump reed organ, was installed in St. Stephen's Church, Belvedere, last month. Funds for the purchase were accumulated over the past three years from special offerings and gifts.

Protestant Episcopal Old Ladies' Home

It is with great regret that the Board of Trustees of the Protestant Episcopal Old Ladies' Home has been compelled to raise the admission fee to ten thousand dollars for women from sixty-five to seventy years of age, and to eight thousand five hundred dollars for those seventy and over. The committee of business men that counsels the Board has advised this increase because of higher costs of operation and decreased income from investments, and in order to enable the Home to maintain the high standard of comfort and security, without encroaching upon the principal of its funds.

In view of the difficulty of maintaining a balance between income and outgo, the Home will be grateful to its friends who continue to send donations to the Memorial Fund for the Care of the Sick. At the time of a death, donations to this fund are acknowledged by a card, sent to the family of the deceased, with the donor's name, and not the amount of the gift. Through this fund, the Home is able to furnish extra care to the sick.

C.D.S.P. Notes

The Rt. Rev. Philip Nigel Warrington Strong, Bishop of New Guinea, was the first chapel speaker of the new term, telling of the work of the Church in his diocese. He was followed two days later by the Rt. Rev. Stephen Cutter Clark,

Bishop of Utah, who spoke of the challenge of this district made up mostly of Mormons to those entering the ministry. The following week, Dr. Isaac Beckes of the Youth Commission of the International Council of Religious Education addressed one of the classes, and Prof. Frederick W. Dillistone of the Episcopal Theological School spoke at evening chapel.

* * *

Many preaching dates were filled by members of the faculty in connection with "Theological Education Sunday." Dean Shires preached at St. Matthew's, San Mateo, and Church of the Ascension, Vallejo; Prof. Miller preached at All Saints' Church, Pasadena; Prof. Parker at All Saints', Montecito and Church of the Saviour, Hanford; Prof. Whiston at St. Mary's, San Francisco; Prof. Butt at Trinity, Menlo Park; Bishop Parsons at Christ Church, Alameda; and Dr. Henry M. Shires at All Saints', Carmel. Other churches used seminary assistants as guest preachers. The literature for "Theological Sunday" was widely used this year.

Burlingame Young People's Fellowship

Darrell La Montagne, acting for the Young People's Fellowship of St. Paul's Church, Burlingame, recently signed a contract with radio station KSMO, San Mateo, for a series of four quarter-hour shows designed to

highlight, for peninsula audiences, the 400th anniversary of the Book of Common Prayer. The series will begin on March 13th at a morning hour to be selected by the local station.

The program series will be documentary in style, and will dramatize the beginnings and the spread of the Prayer Book through four centuries. The script will be written by the High School group as a lenten study project, and the final program will be produced and acted by the local Young People's Fellowship, under the guidance of the Rev. Mr. William B. Murdock, assistant Rector, and Mr. Bok Reitzel of KSMO.

A Chinese Christmas Carol

The assemblage of humanity which overflowed the Oakland True Sunshine Episcopal Mission on the rain-soaked evening of December 22, 1948, saw the Mission's young people present Charles Dickens' "Christmas Carol" in Cantonese. The story was translated into Chinese in China and was flown to the Mission's vicar, the Rev. Stephen S. H. Ko a few weeks before the Christmas program. Herbert P. H. Wong directed the play.

Outstanding performances were given by James Pun as Scrooge, Walter Wong as the ghost of Morley, and little Burton Yim as Tiny Tim. Last year, 1947, for their Christmas play, the young people presented "Why the Chimes Rang" in Chinese.

The Christmas program also included a humorous skit by Betty Chin's class which featured Sarah Chew, Gladys Yee, Doris Chew and May Chun; a nativity pageant by the primary Sunday school pupils of Lonnie Chew and Frances Yee's classes; carols by Tim Mark's class; the sound picture "Journey into Fear" (which showed off the Mission's new sound projector) and Santa Claus.

Guild of the Holy Faith Book Notes for the Laity

Douglas, Lloyd C.: *THE BIG FISH-ERMAN*. Houghton Mifflin, 1948. Lloyd Douglas has done it again! His many admirers will take this fictional version of the life of St. Peter to their hearts in the same manner as they have his previous books. The story of our Lord's life and ministry remains a beautiful one even when embodied in undistinguished prose and a setting of dubious historical accuracy; and the author creates a cozy sense of familiarity with the apostolic group by referring to them as Johnny and Jimmy and Nate and Thad, which will doubtless make them seem more real to some readers who have always pictured them in the stiff unnaturalness of stained glass.

However, the book lacks the sentimental appeal of *THE ROBE*, which brought miraculous sweetness and light into so many lives. And it is a little difficult to understand the reviewers who have referred to the reverence with which Mr. Douglas

treats his source material, except on the thesis that they are not entirely familiar with the four Gospels. A historical novelist is expected to exercise some literary license in the selection and omission of the incidents which he uses in his story and the new material he creates for the purposes of fiction. But it is hard to imagine why the story of Jesus of Nazareth should have been told with no reference to any woman named Mary among His intimate followers, even though Fara, the enchanting little Jewish-Arabian princess, makes a charming substitute. One wonders why the story of the raising of Lazarus is omitted—not on the grounds of rational disbelief, surely, for the restoration to life of the daughter of Jairus is duly chronicled. The triumphal entry into Jerusalem becomes anything but a triumph, and stops short of entry into the city; and a number of other well-known events are changed beyond recognition. There are, however, some fascinating new miracles to make up for these omissions; and the story of the Day of Pentecost is "out of this world" in more senses than one. The book can hardly be recommended except with the warning that it definitely does not tell the story which is to be found in the Bible. And personally, we still feel that the literary quality of the King James version is unsurpassed.

Paton, Alan: *CRY, THE BELOVED COUNTRY*. Scribners, 1948. This is a hauntingly beautiful story of an Anglican priest in South Africa. The

Rev. Stephen Kumalo, a Zulu, is one of the most saintly characters to emerge in the pages of any novel in any time. He leaves his own country, high in the hills, to go down into the great city of Johannesburg searching for his wayward sister and his renegade son, Absalom. He finds them too late to save them from disaster, but even in the midst of the most bitter personal grief he never loses his hold on his God, and in the end he finds himself able to transfigure other lives and to make his ministry more effective because of his own painful tracing of the *via dolorosa*.

Around this story is woven a beautiful background of what race relations can become in a truly Christian community. The Anglican mission in Johannesburg, the depth of the bond between the white Father Vincent and the beloved Father Msimangu, who retired into a community and became the first black man who had done such a thing in South Africa, and the Englishman Jarvis, whose son was murdered by an African but who was able to rise above this tragedy and serve the race his son had learned to love—all these people are real and simply humble, and eternally true. This is a wonderful book about foreign missions; but more important, it is a book about what Christianity can do to any man's character. We cannot recommend it too highly.

Readers are reminded to address correspondence to the Guild of the Holy Faith, Room 200, 83 McAllister Street, San Francisco.

Structural Progress In the Cathedral

The people of the Diocese will be greatly interested, as usual, in a significant bit of news concerning the physical structure of their Cathedral. The Chancel and the Sanctuary are to be completed, except for the final High Altar and some minor details, in time for the General Convention. The carven oak walls, the stalls for Dean and Canons, the choir stalls, and an improved yet temporary altar, will be completed and in place before long.

The High Altar is to be typically Anglican. It, with its four riddle

posts, will be exquisitely polychromed; and the riddle curtains—especially that which terminates in the great canopy above the altar—will be full of color. In addition to these improvements in the Chancel, the great nave will have a touch of vivid color in the paintings picturing the first Prayer Book Service held by Sir Francis Drake after his landing on the Pacific coast. This historic scene will occupy the first of the series of panels on the south wall of the nave near the Chapel of the Holy Nativity. It is hoped also that before Convention convenes several new windows will be added to the Chancel lighting.

The "New Yorker" Carried This Advertisement

FIRST CHURCH UNITARIAN
3 Church Street, Harvard Square
Rev. Leslie T. Pennington, Minister

SATURDAY EVENING

7:00- 7:30—After-Dinner Coffee.

7:30- 9:00—Rev. Irving R. Murray, Pittsburgh, Pa. "Liberal Religion in America's Steel Capital."

9:00-12:00—International Folk Dancing.

P. S.: Also a swing session downstairs for incurable hepcats.

The New Yorker comments: "Beat me, Reverend, eight to the bar."

Properly Delivered

The preacher was extremely long-winded one Sunday. After he had gone on for some time, one conscientious church-goer remembered the roast cooking in her oven. Fearing it would be burned, she wrote a note for her husband, who was an usher, and handed it to the nearest usher, but misunderstanding her he took it to the pulpit. Pausing in his sermon, the minister took the note and opened it and read: "For heaven's sake, go home and turn off the gas."

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

(Article from Sept. 23, 1948, "The Witness")

CHURCH WORSHIP FOR COLLEGE STUDENTS

It is sometimes assumed that in the work of a specialized ministry to limited, specific groups of common backgrounds and interests, such as the ministry to college students, a well-rounded program requires some special type of corporate worship adapted to the needs and tastes of the particular constituency. Such an assumption is, I believe, a snare and a delusion. There is not one liturgy suitable for the educated and another for the uneducated, any more than there is one Prayer Book for the white man and another for the colored, or one for the businessman, another for the housewife, another for the industrial worker, and still another for the farmer. The liturgy is the Church's greatest instrument of unity, the bond of all sorts and conditions of men and women within its fold.

We do assume that the college student is sufficiently mature to be confirmed and a regular communicant of the Church. The question then is not so much one of adapting the liturgy to his particular taste, as it is of adapting the student himself to a normal and full participation in the wholeness of life afforded by the Church's liturgy. At the least, the student's education should enhance his appreciation of the historic and artistic richness of the Church's liturgical heritage. At best, he should find the liturgy a wide portal through

which he leaves the protected isolation and selective experience of the campus for the broad arena of human life aspiring and struggling to make sacrament of God's world.

For this reason it is my own conviction that the student should normally find his participation in the liturgy in the context and framework of a parish church rather than in chapels reserved primarily for student services. I am well aware that the lack of vitality in many of our parishes deters and repels many youth of lofty idealism and sweet romanticism. They would prefer to worship with "their own kind," if not in their own chapels, at least at some "student corporate communion" at an hour other than that of the regular parish worship. But right here is the rub. The spirit of exclusiveness, of segregation, of distaste for rubbing shoulders with "all sorts and conditions" in common acts of offering and communion is the very negation of the true meaning of liturgical worship. It is sectarian. No, it is worse, — an exhibition of snobbish pride. The student should learn in college, if not before, that discipline of Sunday as a holy day of obligation when all the faithful of the community, irrespective of age, status or culture, assemble together in the give and take of sacrifice.

In many instances, of course, the

college campus is not located in a parish neighborhood. But the college itself is a community, embracing more than students and faculty. Perhaps not many of the workmen and maids are Episcopalians—but so many as there are, they too have an offering to make with the learned at the Sunday assembly, a contribution to make to that world-wide mission of the Church of which the liturgy is the celebration. In other words, we should be on our guard lest the full inclusiveness of the liturgy degenerate into a club affair, an extra-curricular "appreciation course," or a conventional appendage to those interminable discussion groups of religion which some students, I fear, use as a substitute for the real thing. By all means the liturgy should stir students out of their inveterate absorption in their personal problems, whether intellectual or moral, and evoke a sense of responsibility to society and to the missionary work of the Church in all its various spheres.

Frankly, I do not know where other than in the liturgy the modern college student will find that which he desperately seeks—a whole view

of man and of the world in which he lives. Certainly he does not find it in the departmentalized, specialized collections of facts and theories amassed in his college courses. Even the rage now for "general education" courses for a "free society" is devoid of a unifying common philosophy. It is certainly not founded on a living, Christian faith. If the Bible is taught at all in the college, it is surveyed as history or literature, as folklore or a source of iconography in art. Its theological meaning is passed over, presumably since that is "private opinion" and not science. The students' minds are not opened to see the awful depths of human sin, the mystery of our creation and redemption, or that vision of "the glory which shall be revealed in us." The chaplain should constantly bear in mind this fact if the liturgical offices are not to become for the student one more academic exercise. For the liturgy, through the ordering of its lectionary according to the mysteries of the Christian Year, exposes the particular, historical facts of the Bible in the light of their universal, theological significance.

CS

Calvin and Episcopalians

It is perfectly permissible, of course, for Presbyterians to disagree with Calvin; nowhere today, indeed, is the polity he practiced very closely imitated. It is safe to say that if he could have foreseen an effort in our day for the unification of churches of the Calvinist with those of the Anglican tradition, he would have rejoiced, regretting only the intervening centuries of separation. It was to Cranmer that he wrote, when the Archbishop projected a conference for Protestant union (1552): "The members of the church being severed, the body lies mangled. So much does this concern me, that, could I be of any service, I would not shrink from crossing ten seas for this cause."—John T. McNeil, *the church historian*, in *"The Churchman."*



"As The Twig Is Bent"

*Christian Nurture—Youth Work
Church Educational Institutions
Leadership Training—College Work
Adult Education*

"It Is Better to Light a Candle Than to Curse the Darkness"

Young Adults Groups

The Executive Committee met on January 5th to begin organization of the Young Adults' Groups in the Diocese. This committee consists of President, Allan Balda; Secretary, Joyce Olsen; Treasurer, Ed. Olsen; Program Directors, Richard Hinshaw and Frank Preston. A name for the group was discussed. Since it is for *young adults*, why not call it just that? There will be no restrictions as to age, merely young adults who are congenial with one another.

A brochure is being prepared to assist the different ones in organizing their groups. Also, the Executive Committee is willing to visit the various churches, offering their assistance in forming Young Adults' Groups.—JOYCE OLSEN, *Secretary*; HEMlock 1-8961.

Christmas Box Giving

Additional contributions to the 1948 Christmas Box Fund are acknowledged as follows: St. Paul's,

Salinas, \$51.80; St. Augustine's, Oakland, \$10.00.

Youth Participation In World Relief

The Rev. William Crittenden, executive secretary of the Division of Youth of the National Council, is urging the Church's young people to engage actively in all efforts for World Relief. "This summer I had the opportunity to witness first-hand the conditions in England, Belgium, France and Holland. Let me assure you that there is much to be done by Church World Service to meet the desperate need. The Marshall Plan, though limited, is important and necessary help, but it cannot carry with it the Christian good will and spirit of fellowship which comes through your World Relief programs. Christian young people in Europe are constantly regaining their hope and courage because of the 'lift' they get from our Christian love for them expressed through our relief aid."

Suggestions for Youth Chairmen

Miss Margaret Fletcher, College Work Chairman, sends the following suggestions for Parish Chairmen of Youth and College Work:

1. Keep in touch with your students who are away at school. Send them parish bulletins, newspaper clippings, or a subscription to the Collegiate edition of "Forth."
2. Remember them in your prayers. Have prayers for them at parish services.
3. Make them feel a part of the parish during vacations. Welcome them at services. Have a party for them and include High School seniors.
4. Help the Church program at the colleges they attend. Write to the Chaplain. Encourage your auxiliary to pledge toward the support of College Work. A pledge of a given amount per student (\$5.00 is suggested) encourages the group to have a personal interest in each student. Contributions to colleges in this Diocese may be sent through the Diocesan Church Society for College Work. In other Dioceses, refer to the LIVING CHURCH ANNUAL for Chaplains' names.
5. Present the field of College Work to your auxiliary. Invite your Convocational Chairman, a college chaplain, woman worker, or Dio-

cesan Director of College Work to speak sometime during the year.

6. Do not hesitate to ask for help or offer suggestions.

Social Work Graduates

Four graduates of St. Augustine's College have received their master's degrees in social work, from the Atlanta University School of Social Work. They are Mrs. Wilhelmina Roberts Hall, Miss Rose B. Huggins, James K. Satterwhite and Robert I. Alexander.

25th Anniversary

The Young People's Service League of St. Paul's Church, San Diego, recently celebrated its 25th anniversary with a Corporate Communion. In the entire quarter century the League has never missed a Sunday meeting, winter or summer. Its first president is now a vestryman of the parish. Among other former presidents are the rector of a California parish, a Church Army Sister and a postulant for Holy Orders.

The strength of the League, its officers claim, has come from a steady insistence upon a balance between its four principles: worship, study, fellowship and service. Also it has always been fully cooperative with the program of the United Movement of the Church's Youth.

College Work in California

Conference for College Faculty

History was made in the Eighth Province of our Church the week end of January 8th when a conference for Episcopal college faculty was held at El Rancho del Obispo in the Diocese of California under the direction of Mrs. Alicelee Caulfield, Provincial College Work Secretary, and the Rev. Canon Charles W. Carnan, Jr., Executive Secretary for College Work in the Diocese of California.

Eight colleges, resident in the Eighth Province, were most ably represented and the conference itself was most capably directed by the Rt. Rev. William F. Lewis, D.D., Bishop of Nevada, and Dr. Elliott Van N. Diller, Professor of Philosophy and Religion at Mills College.

The purpose of this conference was twofold: first, for the purpose of introducing and creating a solid foundation for that newly conceived association, the National Association of Faculty Episcopalians; secondly, to consider the place of the Christian religion in higher education, how the Church's message may be disseminated in the right and proper manner on the college campuses for the faculties and for the students. Dr. Edna Bailey of the Department of Educa-

tion of the University of California, introduced several profound thoughts relating the Christian faith to family counseling and child guidance, fields in which she is most interested. Professor W. F. Rabe of Menlo College laid stress upon the student's need for a true Christian philosophy and way of life which would fortify him against the onslaught of the paganisms which he can so readily find in our modern humanistic society. Each one present joined in wholeheartedly in the discussion of the academic approach and presentation of this Christian faith to those in the fields of higher learning and confirmed the Church's profound belief that much is desired in the manner of its approach to these people.

In conclusion, those present were most enthusiastic about returning to El Rancho del Obispo in the near future for a continuation of this vital thinking and the bringing of other faculty members with them. With this in mind, another faculty conference has been set up for the week end of May 28th, and it is hoped that we will be able to secure the Rt. Rev. Francis Eric Irving Bloy, Bishop of the Diocese of Los Angeles, for the leader.



Church Women AND THE WAY

Conducted by
Violet T. Chester

EDITOR'S NOTE: *News for this department should be sent to Mrs. Austin Chester, 2636 Greenwich Street, San Francisco, Calif., before the fifth day of the month preceding the month of issue. All copy should be typewritten on plain bond paper double-spaced in large type. The editor will add the headings.*

Cathedral Auxiliary Chapters Organize

The Evening branch of the Woman's Auxiliary has completed one of the most successful years in its history. In cooperation with the adult education policy of the National Council this branch has carried out an orderly program of study, centering primarily on the devotional life of the church woman. Mrs. A. Ronald Merrix directed with rare competence this invaluable training school for the Christian life in the modern world. At its annual meeting on January 10th, Canon Montizambert—sponsor and advisor to the group—installed the previously elected officers as follows: President, Mrs. Fred Schildt; Vice President, Mrs. Robert H. Noble; Recording Secretary, Mrs. H. W. Huddleston; Treasurer, Mrs. Charles Scott.

The Afternoon branch of the Auxiliary, also noted for its attractive programs covering a wide area of

interest, elected the following officers at its annual meeting: President, Mrs. Dean Maddox; Vice President, Mrs. W. Jerrold Scott; Treasurer, Mrs. D. H. Williams; Secretary, Mrs. Winthrop Martin. Both branches of the society owe a debt of gratitude to the outgoing Presidents, Mrs. Hightower and Mrs. Wm. Bray and their able associates.

The Study Group For February

ST. PAUL'S CHURCH, *Burlingame*, has had an active study group for three years. Mrs. Ruth Hergert, the present leader, gives the following interesting report: "There are several contributing factors to the interest and enjoyment of the Study Group: first, the informality of their meetings; second, complete group participation; third, flexibility of the year's program; fourth, a sincere desire to have an intelligent working knowledge of all departments of the Church and to translate that knowledge into everyday Christian living. The group meets every two weeks at the homes of members for a simple dessert luncheon, followed by the study period. One meeting each month is devoted to the subject

chosen by the National Woman's Auxiliary, which in turn is designated by the Missionary Educational Movement. The leader of the group, chosen by the members, is sent by the Woman's Auxiliary of the parish to the M.E.M. Conference at Asilomar. Her business is to direct and lead (never dominate). Very often she has to limit enthusiastic discussions. She also obtains textbooks, gives lesson assignments, and procures any necessary outside speakers. Since all members acknowledge an equal degree of ignorance, no one is afraid to speak up. This spontaneous group participation is the mainspring of the success the club enjoys. Reports from the legislative chairman are received whenever bills that demand a Christian stand are pending before either Congress or our State Legislature. Members are urged to write their representatives, making their stand known. Each member brings pertinent items from secular and religious articles to class. This year's subject is CHINA and AMERICA'S GEOGRAPHICAL FRONTIERS. St. Paul's chose China for their subject at the *Christ for the World* Exhibit in Palo Alto. The recent crisis in China opens up new problems for study as to the fate of Christianity under Communistic control. A desire has been expressed by some for a greater understanding of Church symbolism—an inspiring topic which may lead into art, music, architecture, and ritual. In whatever direction they are led, it can only serve to give

them a richer life of service to their Master and their fellow man."

This report points up many details which go into the making of a good study group experience. This is only one type of education program—a small group, a good fellowship, a leader with the courage to go ahead and the willingness to study that she may guide.

The group started its program with material proposed by the National Woman's Auxiliary and there is a willingness to move on into study in whatsoever fields may command the interest of the members. Here we see an appropriate relationship to the National office. A source of stimulation and guidance, but not a device for regimentation and indoctrination.

Woman's Auxiliary Notes

ST. MARY THE VIRGIN: The afternoon group of the Woman's Auxiliary has elected the following officers: President, Mrs. Edward Feisel; Vice-President, Mrs. Oliver Lyman; Secretary, Mrs. Sherman Kellogg; Treasurer, Mrs. George Cook.

The Evening Group has elected Miss Mary Coates, President; Mrs. Gail Kennedy, Vice-President; Miss Evelyn Forde, Secretary-Treasurer.

This has been a most active year for all members of the Church of St. Mary the Virgin, and the Auxiliaries have done their part in raising money necessary for the building of the beautiful new Parish House. Nearly three thousand dollars has been contributed, the proceeds from the Bazaar and Rummage Sale.



Church Women AND THE WAY

*Conducted by
Violet T. Chester*

EDITOR'S NOTE: *News for this department should be sent to Mrs. Austin Chester, 2636 Greenwich Street, San Francisco, Calif., before the fifth day of the month preceding the month of issue. All copy should be typewritten on plain bond paper double-spaced in large type. The editor will add the headings.*

Cathedral Auxiliary Chapters Organize

The Evening branch of the Woman's Auxiliary has completed one of the most successful years in its history. In cooperation with the adult education policy of the National Council this branch has carried out an orderly program of study, centering primarily on the devotional life of the church woman. Mrs. A. Ronald Merrix directed with rare competence this invaluable training school for the Christian life in the modern world. At its annual meeting on January 10th, Canon Montizambert—sponsor and advisor to the group—installed the previously elected officers as follows: President, Mrs. Fred Schildt; Vice President, Mrs. Robert H. Noble; Recording Secretary, Mrs. H. W. Huddleston; Treasurer, Mrs. Charles Scott.

The Afternoon branch of the Auxiliary, also noted for its attractive programs covering a wide area of

interest, elected the following officers at its annual meeting: President, Mrs. Dean Maddox; Vice President, Mrs. W. Jerrold Scott; Treasurer, Mrs. D. H. Williams; Secretary, Mrs. Winthrop Martin. Both branches of the society owe a debt of gratitude to the outgoing Presidents, Mrs. Hightower and Mrs. Wm. Bray and their able associates.

The Study Group For February

ST. PAUL'S CHURCH, Burlingame, has had an active study group for three years. Mrs. Ruth Hergert, the present leader, gives the following interesting report: "There are several contributing factors to the interest and enjoyment of the Study Group: first, the informality of their meetings; second, complete group participation; third, flexibility of the year's program; fourth, a sincere desire to have an intelligent working knowledge of all departments of the Church and to translate that knowledge into everyday Christian living. The group meets every two weeks at the homes of members for a simple dessert luncheon, followed by the study period. One meeting each month is devoted to the subject

chosen by the National Woman's Auxiliary, which in turn is designated by the Missionary Educational Movement. The leader of the group, chosen by the members, is sent by the Woman's Auxiliary of the parish to the M.E.M. Conference at Asilomar. Her business is to direct and lead (never dominate). Very often she has to limit enthusiastic discussions. She also obtains textbooks, gives lesson assignments, and procures any necessary outside speakers. Since all members acknowledge an equal degree of ignorance, no one is afraid to speak up. This spontaneous group participation is the mainspring of the success the club enjoys. Reports from the legislative chairman are received whenever bills that demand a Christian stand are pending before either Congress or our State Legislature. Members are urged to write their representatives, making their stand known. Each member brings pertinent items from secular and religious articles to class. This year's subject is CHINA and AMERICA'S GEOGRAPHICAL FRONTIERS. St. Paul's chose China for their subject at the *Christ for the World* Exhibit in Palo Alto. The recent crisis in China opens up new problems for study as to the fate of Christianity under Communistic control. A desire has been expressed by some for a greater understanding of Church symbolism—an inspiring topic which may lead into art, music, architecture, and ritual. In whatever direction they are led, it can only serve to give

them a richer life of service to their Master and their fellow man."

This report points up many details which go into the making of a good study group experience. This is only one type of education program—a small group, a good fellowship, a leader with the courage to go ahead and the willingness to study that she may guide.

The group started its program with material proposed by the National Woman's Auxiliary and there is a willingness to move on into study in whatsoever fields may command the interest of the members. Here we see an appropriate relationship to the National office. A source of stimulation and guidance, but not a device for regimentation and indoctrination.

Woman's Auxiliary Notes

ST. MARY THE VIRGIN: The afternoon group of the Woman's Auxiliary has elected the following officers: President, Mrs. Edward Feisel; Vice-President, Mrs. Oliver Lyman; Secretary, Mrs. Sherman Kellogg; Treasurer, Mrs. George Cook.

The Evening Group has elected Miss Mary Coates, President; Mrs. Gail Kennedy, Vice-President; Miss Evelyn Forde, Secretary-Treasurer.

This has been a most active year for all members of the Church of St. Mary the Virgin, and the Auxiliaries have done their part in raising money necessary for the building of the beautiful new Parish House. Nearly three thousand dollars has been contributed, the proceeds from the Bazaar and Rummage Sale.

Calendar of Diocesan Auxiliary Meetings for 1949

- Feb. 18.—Christ Church, Alameda.
Evening Meeting, Dinner at
6:30, \$1.50.
Speaker, The Reverend Stephen
Ko.
Subject, *True Sunshine Mis-
sion.*
- Mar. 18.—St. Luke's Church, San Fran-
cisco.
U.T.O. Meeting. Quiet Day,
10:30 a. m.
- June 17.—Trinity Church, San Jose.
- Aug. 19.—Calvary Church, Santa Cruz.
U.T.O. Meeting, 11 a. m.
- Sept. 27-Oct. 8.—Triennial Meeting.
- Nov. 18.—St. Clement's Church, Ber-
keley.

Daughters of the King

In addition to the constant inter-
est in migrants, hospitals, Relief

Homes, St. Margaret's, St. Savior's, the blind, and calls, several chapters reported new undertakings: boxes of clothing to Holland, a Quiet Day, a diocesan visit to Rancho del Obispo, a coffee hour after midday service to meet newcomers and foster better acquaintance. Several chapters are holding their regular meetings on the nights of GREAT SCENES FROM GREAT PLAYS and making this a part of their regular agenda. A new chapter at Yreka has been formed by the rector, with the name of JOIE-MAY, in memory of faithful workers. St. Paul's Burlingame, is continuing its work for the blind by contributing to the Morning Glory Kindergarten at Palo Alto, where blind babies and children up to seven years are taught to develop normally, and prepared to meet life more hopefully.

We may as well realize that we cannot hope to save our cherished institutions unless we are willing to permeate them with a new spirit. We may as well realize that we cannot hope for national unity unless we first shoulder our share of blame in preventing that unity. We may as well realize that world peace will remain an idle dream unless individually and collectively we shed our prejudices, our apathies and our fears and start afresh . . . —*Senator Arthur Capper of Kansas.*

Either I sacrifice my selfishness for the sake of my nation or I sacrifice my nation for the sake of my selfishness; and either we sacrifice our national selfishness for the sake of the world or we sacrifice the world for the sake of our national selfishness.—*An Army General.*

Every revolution has called on men to throw off their chains. There is one chain which no revolution except the Christian can snap, and that is the chain which binds a man to his own particular fears, doubts, defeats, to his routine, his ambitions and his disillusionments. A man may hide from these, but he cannot forget them, for until he is liberated they are his life.—*New Leadership.*

God is always speaking to men. But He can only really be heard by the individual who listens with the determination to obey, whatever the cost. Absolute obedience is the only qualification, for God has no favorites.—*N. L.*



Book Notes

By the Faculty of the Church Divinity School of the Pacific
Edited by RANDOLPH CRUMP MILLER

MAN'S DISORDER AND GOD'S DESIGN (Harper's, \$5) is an omnibus volume containing the four books written in preparation for the great Amsterdam Conference of the World Council of Churches and containing also the reports of the several committees on various important topics. The articles are written by outstanding Christians from every country and many different churches, and they give insight into the outlook and scholarship of a world-wide Church. Here will be found the publicized addresses of John Foster Dulles and Joseph Hromadka, the incisive comments of Emil Brunner, the controversial report condemning Communism and *laissez faire* capitalism (which last has cost the World Council some contributions from good capitalists), and other articles which should be read and digested by those who want to know what ecumenical Christianity stands for. This is a significant volume, and will be quoted and used in many ways in the years ahead.

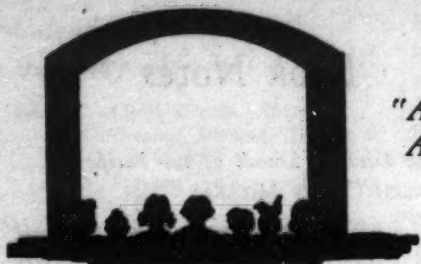
THE BEST OF STUDDERT-KENNEDY (Harper's, \$2.50) will be welcomed by all who have come to love one of the great Christians of the last generation. In this volume, which has an introduction by William Temple, are excerpts from many of his

prose writings and some of his best poetry. His trenchant style makes some Christian truths crystal clear, and he breaks the tension of our worst dilemmas by his insights into the nature of God. By all means, everyone should buy and read this book of treasured writings.

An interesting, non-allegorical interpretation of the parables against the background of the situation in which they were told, is presented by Charles W. F. Smith in *THE JESUS OF THE PARABLES* (Westminster, \$3). In this way the reader is helped to understand their meaning as applied to Jesus' own mission as well as Dr. Smith thinks those who originally heard the parables understood them. The author is Rector of St. Andrew's Church, Wellesley. (A. E. S.)

Championing the goodness of man as he was planned by God and shown in Christ's perfection, Allan Knight Chalmers challenges individual Christians to dare to live as Christ would have them in spite of the dangers involved, instead of sitting back saying they can't do anything. *HIGH WIND AT NOON* (Scribner's, \$2.50) is a strong answer to those who believe that man can do nothing good, the "Sit down, O men of God" school. (A. E. S.)

(Continued on page 34)



PEOPLE

*"All the world's a stage,
And all the men and women
merely players—"*

By E. MONTIZAMBERT

The Jim Trotters Have a New Son

At St. Luke's Hospital, Manila, Philippine Islands, on December 27th at 1:37 a. m., a child was born to the Rev. and Mrs. James Trotter. This five-pound twenty-one-inch youngster is named James William. Best wishes from all!

Professor Dillistone At the Cathedral

Professor Frederick W. Dillistone, at the moment Professor of Theology at the Episcopal Theological School at Cambridge, Massachusetts, preached the sermon at Grace Cathedral on Sunday, January 16th. Dr. Dillistone, one of our leading modern scholars in the field of New Testament Theology, after finishing a course at "The School of the Prophets," is to give a series of lectures to the Presbyterians at San Francisco Seminary in San Anselmo.

Dean Shires and Doctor John William Bailey

Episcopalians ought to be particularly interested in the double course

of lectures to be given at the Cathedral House—1051 Taylor Street—on the Tuesdays of this month. The lectures are for adults of all Churches and will be at 7:45 and 8:45 each of these evenings. As this is a vital part of our Adult Education program, every Episcopalian should give it full support. Doctors Bailey and Shires are attractive teachers and attendance will be profitable. Dr. Bailey's subject will be "Jesus in the Mind of the Gospel Writers" and Dean Shires', "The Gospel According to St. Paul."

Ordination at St. Luke's

At 10:00 a. m. on the Feast of the Epiphany the Right Rev. Karl Morgan Block, Bishop of California, raised to the priesthood the Rev. Charles Wilbur Woodhams. Mr. Woodhams had served throughout his Diaconate as assistant to the Rev. John Leffler, Rector of St. Luke's Parish in the See City. The prospective priest was presented by the Rev. Eric Jackson, Rector of Menlo Park, who had been one of his examiners. The litanist was the Rector of San

Mateo, the Rev. Leslie Wilder. At the Eucharist the Deacon and sub-Deacon were the Rev. Peter Boes and the Rev. Canon Charles W. Carnan, Jr., respectively. The sermon was preached by Dr. Leffler. The new priest will continue to serve in this important parish where his competent work and his attractive personality have made him a valuable addition to the ranks of younger clergy of the Diocese.

Bishop of Nevada At Faculty Conference

Bishop Lewis of Nevada spent the week end beginning January 8th at *El Rancho del Obispo* where, in fellowship with Canon Carnan, he led an important conference for university and college faculty men. Details of this meeting appear under the caption *College Work* elsewhere in this issue.

Charles Robert Williams Born at Ross

This lusty youngster, the first-born son of the Reverend Charles and Mrs. Williams of our Mill Valley Parish, was born at Ross Hospital on December 18, 1948. Congratulations to this young family on its auspicious start!

Memorial Exhibit

A memorial exhibit of sculptures and paintings by the late Leo D. Stillwell, Jr., who died in October, 1948, at the age of 22, will be held at the Lucien Labaudt Art Gallery,

1407 Gough Street, from February 2nd to 22nd. This young man was remarkably talented and frequently attended services in the Cathedral, from which he was buried during November. Some of his religious work is particularly attractive. This exhibit is being held for charitable purposes and we urge our readers to attend.

Women Members of Lay Retreat Association

Mrs. F. K. Verleger, Mrs. A. Ronald Merrix, Mrs. Harold Peterson, are the women recently appointed to the Lay Retreat Association of the Province of the Pacific. Reservations for the Spring Retreat for women should be made with Mrs. Verleger, 2048 Leavenworth Street, San Francisco.

Methodist Bishop At Convention

At a time when our two Churches are seeking a basis for intercommunion, and perhaps organic union, it was highly fitting that we should have had one of the distinguished leaders of the Methodist Church as our guest of honor at Convention this year. There can be no question but that all in attendance at Convention were greatly benefitted from having had the Bishop of the Methodist Church for the San Francisco Area, Donald Harvey Tippet, in our midst.

Book Notes

(Continued from page 31)

AND THE THIRD DAY . . ., edited by Sir Herbert Grierson (Macmillan, \$3.50), is, as the subtitles "A Record of Hope and Fulfillment," "Life and Immortality Brought to Life," indicate, the gathering of many passages showing man's hope and belief in the life after death. The numerous reproductions of famous paintings and sculpture relating to Christ's passion and resurrection would be sufficient by themselves to make the book worth having. (A. E. S.)

Those interested in teen-agers and their problems will want the staccato account of a Dallas priest's endeavors to help young people find themselves through the Gremlins meeting on the grounds of St. Matthew's Cathedral, recounted by Vern Swartsfager in THE BELL RINGERS (Macmillan, \$3).

J. B. Phillips has presented a paraphrase of the New Testament in modern English in LETTERS TO YOUNG CHURCHES (Macmillan, \$2.50). It has an excellent introduction by C. S. Lewis. But the translation does not compare in scholarship with the Revised Standard Version; the vocabulary is definitely British; and the brief introductions are so conservative as to be misleading. It is an interesting experiment and has value for throwing fresh light on some passages. (J. L. J., Jr.)

Palmer School for Girls

Episcopal—Boarding and Day Students,
First to Eighth Grades, Inclusive • Individual Instruction • Home Environment • Excellent Care.

Summer Camp, June 19-July 29

Also camping trip through the Canadian Rockies during August. For information, write or phone

Elizabeth Hollis Palmer, Principal
Oak Road, Walnut Creek, Calif.
Tel. Walnut Creek 4888

CHURCHMAN'S BUSINESS AND SERVICE DIRECTORY

BOOKS AND CHURCH GOODS

THE CHURCH BOOK SHOP, 83 McAllister St., San Francisco, 2, Underhill 1-0223
Books - Church School Materials - Hymnals & Prayer Books - Candles

INSURANCE BROKERS

KENNETH H. MACKENZIE, 220 Montgomery St., San Francisco, GA 1-2626
Complete Analysis of Your Insurance Problems

STAINED GLASS

CUMMINGS STUDIOS, 475 Francisco St., San Francisco 11, GA 1-4543
Designers and Makers of Stained Glass Memorial Windows

Budget Your Savings Systematically



The quickest way to build a cash reserve to meet emergencies and take care of the future is to *save first* and spend only what's left.

Don't limit your budget items to food and household necessities. Plan boldly. Put *savings* on your list and *save systematically*.

Once you get into the habit of budgeting your savings, you will be surprised how quickly your bank balance will grow when you get started with a Crocker Systematic Savings Account. Saving regularly is the whole secret and it won't take as long as you think to acquire that feeling of satisfaction and comfort that comes with having "money in the bank."

It's easy to open a Systematic Savings Account at Crocker First National Bank. Simply decide whatever regular amount, large or small, you can afford to budget. Then get started. Make your deposits in person or use our Mailway Banking Service. It is safe, simple and convenient.

Serving Savers Since 1870

CROCKER FIRST NATIONAL BANK

One Montgomery Street • San Francisco
Franklin at Thirteenth Street • Oakland

Commercial • Savings • Trust

Member F. D. I. C.



OAKLAND: 4499 PIEDMONT AVENUE

Chapel of the Chimes

TWO BEAUTIFUL ESTABLISHMENTS
under the Same Name

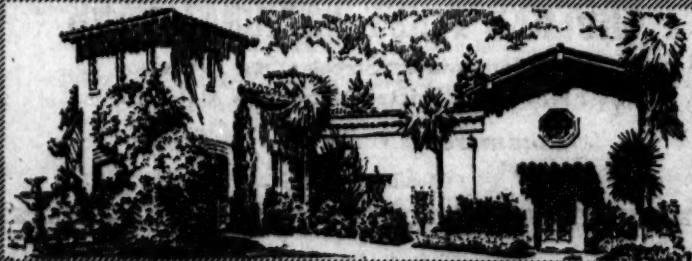
ABOVE GROUND BURIAL
under Perpetual Care

THE CHAPEL AT OAKLAND is the largest and most beautiful crematorium and niche institution in this country. The chapels, gardens and cloisters cover over two acres. The Great Organ and Chimes are played on KRE (dial 140) every day.

THE SANTA ROSA CHAPEL is a gem of loveliness, set in its own gardens. In addition to the Crematorium and Niches there is a Mausoleum, with Crypts for the entire casket. A shrine of Beauty and Tranquillity.

Literature and information furnished upon request.

VISITORS ARE ALWAYS WELCOME



SANTA ROSA: ONE MILE SOUTH ON 101